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# ASSIZE-SERMON

Preach'd before

Judge *T. Misselton* and Serj. *Bernard*.

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# CARLISLE

*September the 10th Ann. 1660.*

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Now Publish'd and Recommended to the Magistrates of the Nation, as a Means by God's Blessing to quicken them to a serious Pursuit of the Honourable and truly Religious Design, for the Reformation of Manners, which is now on foot, and Countenanced by the Nobility, Bishop's, and Judges, in the late Account of the Societies for the Reformation of Manner's, and applauded by the Serious and Religious Men of all Perswasions.

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By R. GILPIN, Now Minister of the GOSPEL in  
NEWCASTLE upon TYNE.

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L O N D O N :

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TO THE  
Right Worshipful, and  
W O R S H I P F U L

Sir WILLIAM BLACKETT *Baronet, Mayor.*

Sir ROBERT SHAFTOE *Recorder.*

Sir RALPH CARR *Kt.*

TIMOTHY ROBSON *Esq;*

NICHOLAS FENWICK *Esq;*

WILLIAM AUBONY *Esq;*

WILLIAM CARR *Esq;*

MATTHEW WHITE *Esq;*

THOMAS WASS *Esq;*

JOSEPH ATKINSON *Esq;*

GEORGE WHINFIELD *Esq;*

ROBERT EDEN *Esq;*

ALDERMEN  
of the Town and County of  
NEWCASTLE.

EDWARD HARRISON *Esq; Sheriff.*

Gentlemen,

**T**HE Printing of the following Sermon, now almost Forty Years after it was Preached, needs a longer Apology, than at present either my Leisure will allow, or others perhaps will have Patience to read: To save therefore my self and others from a

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*needless Trouble, I shall only tell you, That these Notes were bury'd among my Papers, and out of Mind, but upon a particular Occasion they came to Hand. Upon a short view of them, I conceiv'd they might be of some use to quicken Magistrates in that Noble and Important Duty, of the Reformation of Manners, which of late hath been publicly countenanced and own'd by many persons of great Name, Noblemen, Bishop's, and Judges.*

*The Author of the Account of the Societies for Reformation, hath with a commendable Zeal, and many unanswerable Arguments, urg'd this Religious Design upon all sorts of Men; and there seems not to be any necessity to add any thing to that which is so excellently done already; yet such is the weakness of Human Understanding, that even where the Conviction of Reason is so clear and full, as makes new Arguments useles, yet through the Weakness either of Memory, or want of due Impression, we are apt to let them slip. In this Case where Arguments are useles, a Remembrancer may be necessary.*

*This Sermon was Preach'd at a Critical Time, as appears by its date; to speak Boldly upon such a Subject at that time, seem'd so hazzardous, that those that heard it, expected that I should meet  
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*with some Effects of the Judges angry Resentments ; but such was their Conscientious regard to the Matter that was spoken, and such were their Convictions of the Truth and Weight of it, that contrary to all expectation, they publicly recommended the Sermon to the Consideration of the Grand-Jury, and in private also gave me their Hearty thanks.*

*The main Drift and Design of the Sermon is, to Excite Magistrates to countenance the Practice of our Holy Religion, and to punish Vice and Decauchery : Seeing then this is the thing that is now expected from Magistrates, as their Duty which they owe to God, and to the Safety and well government of the Country ; why may not this be useful to them by putting them in remembrance.*

*Many of the Reverend Pious Clergy of both Denominations, have preach'd and printed Sermons for the promoting of a Reformation ; this though preach'd long before, yet is not printed so much out of due Time, but that it may come in the Rear.*

*This Discourse I humbly offer to the serious Consideration of the Magistrates of the Nation, and more particularly to you, whose Names are prefix'd to these Papers ( as the present Magistrates of the Famous Town and County of Newcastle upon Tyne, where I  
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*have lived many Tears,) partly as a Testimony of my Respect to your selves, which I am oblig'd to, for your civil Respects to me, and partly as a Testimony of my best Wishes to the whole Corporation, for their Spiritual and Temporal Prosperity, but chiefly to give you my Thanks publicly for what you have already done, in prohibiting Tipling in Publick-houses on the Lord's-day: 'Tis a good Beginning, and you have honour'd your selves so much by it, that Judge Powell in his Charge at your last Assize, thought fit to take Notice of it.*

*Honour'd Gentlemen! Give me leave to tell you, that a Reformation of Manners, is a truly Religious and Noble Undertaking, you will hereby shew that you take God's part, and fight against the Devil's Kingdom: You may expect that the Prince of Darkness will stir up his Instruments against you, but the Battle is the Lord's, and if you faithfully plead his Cause, and put due shame and disgrace impartially upon Debauchery and Vice, he will stand by you, and own you, and your Names will be Honourable among all good Men.*

*Be strong therefore, and quit your selves like Men and good Christians, you have many considerable Advantages on your side, besides the Divine assistance and protection which is the Chief; you have not only  
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*the Advantage of Law, but the Example and Encouragement of the most considerable Persons of the Nation; you may promise your selves the hearty Concurrence of all the Serious Religious Clergy, whose Office it is by all means to Promote the Honour of God, to whose Service they have devoted themselves, and you may expect to see the Blessed Effects of your Religious Endeavours, to your great Comfort and Satisfaction.*

*I shall only add this, The hearty Agreement and Concurrence of Men of different Perswasions in other Points relating to Religion, in promoting of the Practice of serious Piety, and in putting a Disgrace upon Vice, is the best Means that was ever yet offer'd for the Agreement of all our Differences in other Matters; this is what all good Men would be glad to see: But as the Case stands, there is little Ground to hope or expect it, and the great Thing that stands in the way, is the Perjudice which is deeply radicated in the Minds of the contending Parties, occasion'd by mutual Reproaches, Revilings, and Passion, that our angry Contentions have produc'd against one another: This Prejudice is now become so invincible, that except this holy Oil of Brotherly Concord in this Matter do soften it, and beget a love in Men seriously Religious, the Fire will not be extinguish'd: We are already agreed in  
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*the Doctrinal Articles of the Church of England, and if we were as heartily agreed too in the End of all True Religion, as in the Principles, a farther Progress would be more feasible: This might be sufficient to beget a brotherly Love to one another, and then we would more calmly hear, and more clearly understand our mutual Reasonings about the remaining Differences, which would either incline us to Condescension for Peace sake, or enable us to bear with one another, so that all might keep the unity of the Spirit in the bond of Peace. That such Effects may be produc'd shall be the Prayer of*

Your

Humble Servant

R. GILPIN.

## PSALM II. v. xij.

*Kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little, blessed are all they that put their trust in him.*

**T**HIS *Psalm* is a Prophetick Discourse of the Kingdom of Christ, shewing what should happen to it, and what should happen because of it, in all Ages. Herein is set down;

1. The Opposition that is made against Christ's Kingdom.
2. The Vanity of that Opposition.
3. The Application of both.

1. The Opposition that Christ's Kingdom should meet withal is the greatest that may be, and that in these three Respects, 1. It is universal, made by all Sorts of People, not only by the common Rout (whose Persons ordinarily disgrace their Cause, and who (like the wild As) do carry their Bow in their Heels, or (*Parthian* like) shoot their Arrows backwards): But King's and Ruler's also appear in this Opposition, who however unworthy, and ungrateful they are in their Attempt to Justle that God out of all, that takes them up into his Throne (as that of *Revel. 12. v. 5.* is expounded of *Constantine*) yet are they most likely to prevail. 2. The greatness of this Opposition to the

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Kingdom

Kingdom of Christ appears also, in that they who are engaged in it, do make it their Business to drive it up to the greatest height, For 1. They summon up their whole strength to accomplish it: And 2. The King's of the Earth themselves back this their strength with Policy and Counsel, *The Ruler's take counsel together*, v. 2. And not only so, but 3. They harden themselves in these their Ways with firm Resolutions, *they set themselves*, &c. v. 2. and 4. They encourage themselves therein with hopeful Imaginations, *The People imagine a vain thing* v. 1, and 5. They whet their courage and resolutions with Rage, *The Heathen rage*, &c. v. 1. 3. The greatness of this Opposition is such, that it is accompany'd with the most unreasonable Demands imaginable, no less than this will serve; That God must part with his Sovereignty, lay down his Scepter, repeal his Laws, and suffer them to live as they list v. 3. *Let us break their bands asunder, and cast away their cords from us*. This was the Opposition, now follows.

2. The Vanity of this Opposition made against the Kingdom of Christ: Which appears in these Four things.

1. In its unlikeliness, v. 4. *God sits in Heaven*, above their reach, beholding their undertakings as ridiculous, he laughs at their vain Attempts, as you would do at Worms that should endeavour to storm Castles, or encounter Armies, &c. 2. The Vanity of these Men's undertakings is made evident farther in the vexatiousness of the disappointment they meet withal in the Prosecution of these Attempts, God will fret and vex them, by carrying on all his Designs, maugre the utmost of their Opposition, v. 5, 6. He will vex them with this, ---*Yet have I set my King upon my holy hill*. 3. The absolute impossibility of Success, shews the Vanity of the undertaken Opposition; for, here is no less against them, than 1. An irrevocable Decree,



Decree, v. 7. *A decree already declar'd*, and Promulgated, from which God cannot recede in point of honour; and 2. There is Christ's Merit and Intercession against them, which God will not disappoint, v. 7. *Thou art my Son*. v. 8. *Ask of me and I will give*, &c. which shews 3. That there is also against them, God's Covenant with Christ upon that undertaking, wherein he had ingaged himself to see the Opposition brought to nought, *I will give*, &c. v. 8. so that 4. The Vanity of their Attempt appears from the speedy, certain, and irrecoverable Ruin of the Attempters: v. 9. *Thou shalt break him with a rod of Iron, thou shalt dash them in pieces like a Potters Vessel*. A Potters Vessel must needs break with a stroke especially of an Iron-rod, and being broke its thenceforth useles; and such is the Case of these vain Opposers of Christ's Kingdom.

3. The Application of these two (this Opposition and the Vanity of it), is directed only to King's and Ruler's, v. 10. *Be wise now therefore O ye King's*, &c. not that others are unconcerned in it, but because 1. They are not so easily perswaded to desist from so foolish an undertaking as the Vulgar are, as having stronger Temptations and Judgments to prosecute this Opposition, than others have: Being usually Jealous of Christ's Kingdom as of that, that does too much streighten and limit them in their Pleasures, abridge them of the absoluteness of their Authority, eclipse their Honours, and vex them with Reproofs, and searching Convictions. 2. It is directed to them because they do more dangerously oppose and resist, both in respect of themselves and others; for, their Personal Offences in this kind may become National Sins, and consequently may occasion National Punishments. 3. This Application is especially directed to King's and Ruler's, because their Authority and Example (if they yield), hath a great Influe

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ence upon others to bring them also under Christ's yoke. The Duty that is here pressed upon them is, 1. General, to stir them up to Wisdom, and Serious Consideration, v. 10. and 2. more Special, considering them in their double Capacity of being private and publick Persons, 1. as Private Men that have precious Souls to take care for, and accordingly they are advis'd to strictness and sincerity of Holiness, v. 11. *Serve the Lord with fear, and rejoice with trembling*: I thus interpret it, because these are Duties that are incumbent upon Christians as Christians; and 2. under a publick Capacity, or as they are Magistrates, they are advis'd to have a care of others in the management of their Office, and so they are advis'd to own and advance Christ's Government and Kingdom, v. 12. *Kiss the Son, &c.*

The Text contains two Parts, 1. The Duty: and 2. The Motives to it.

1. The Duty which is contain'd in these Words, *Kiss the Son*; a Kiss is a publick Symbol and Testification 1. of Love, as the use of the greatest Part of the World shews; 2. of Subjection, as appears by the Phrases of kissing of *Baal*, and kissing the *Calves*. Kiss the Son, that is, testify your Love and Subjection by submitting to his Commands, and promoting his Honour and Authority, in all your Offices.

2. The Motives to this Duty are, 1. his Displeasure, if you refuse, *Kiss the Son lest he be angry*. 2. You are ruin'd if he be displeas'd: *If he be angry you perish*. 3. The suddenness, and unexpectedness of the overthrow, *while you are in the way*, in the height of your pursuit and hopes. 4. The easiness of the dispatch, a little wrath will effect your overthrow. *When his wrath is kindled but a little, &c.*

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5. The happiness of Submission; *Blessed are all they that put their trust in him.*

From these words I shall propound one Doctrine which is this. That,

**Doct.** Magistrates owe such Homage and Subjection to Christ, that in all their Government, they must advance his Kingdom, upon pain of his Displeasure.

In the Explication of this Doctrine I shall shew,

1. The Magistrates Debt, and

2. Their Duty.

*First then, They owe Homage to Christ, that is their Debt.* 1. because he is higher than they, *Psal. 47. v. 2. He is a great King, the only Potentate, King of King's, and Lord of Lord's,* 1 Tim. 6. v. 15. *The eternal, immortal, invisable King,* 1 Tim. 1. v. 17. *The universal King of all the Earth,* *Psal. 47. v. 7. he hath prepared his throne in the heavens; his Kingdom ruleth over all,* *Psal. 103. v. 19. The greatest Ruler upon Earth, in all his highest and mightiest Titles and Power, is but a glittering guilded Potsherd; he is but illustrious, mighty, most excellent, honourable Dust and Ashes, take the highest Title the Scripture affords, as* *Psal. 82. v. 1. where they are all called God's,* yet they are but God's Metaphorical, either analogically having some similitude of God in their height above others, as high Mountains and Cedars are call'd God's Mountains and Cedars; or representatively, because they sit in his Throne, and do (as it were) represent his Person; for they are notwithstanding



standing such God's as are but Men, *Psal. 82. v. 7.* and when they are dead, their Ashes shall carry no more Prints of Honour than the Beggars that embraces the Dunghil, nor shall be distinguish'd from common Dust. And if some aspired higher, as *Caligula, Domitian, &c.* who arrogated Divine Honours to themselves, yet God discover'd their folly, by making good that threatning, *They shall fall like one of the Princes,* or as *Illyricus* expounds it, like those Tyrants that perish in their Cruelties: That dye as *Boniface the 8th* like a Dog, and have *Jebojakim's* Burial, the burial of an *Ase*. If in the World petty King's shew Homage to the more Potent, as it was in the *Heptarchy* in *England*, and under the *Roman* and *Græcian* Conquerours, much more then do the greatest Rulers owe Homage to God, upon account of his Greatness; *have you an Arm like God, or can you Thunder with a Voice like his,* if not, then bring presents to him, *Psal. 72. v. 9, 10. They that dwell in the Wilderness shall bow before him: The King's of Tarshish, and of the Isles shall bring Presents.*

A Second reason to Prove that even King's and Ruler's owe Homage to Christ is, Because all their Authority is deriv'd from him: Their Authority is derivative these two ways. 1. *In Constitutione Regiminis,* and 2. *Institutione & designatione personarum.* 1. In the Constitution of Government it self: Dominion and Rule is Christ's appointment, even in the State of Innocency, as *Pareus* observes, God gave Man Power over himself (by free Will) and over the Creatures, and his Family too: Which (though some think that the State of Innocency and Magistracy are inconsistent yet) carries some resemblance at least of Magistracy; however since their Fall, as God appointed Sun and Stars to rule Day and Night, so hath he appointed Magistracy (as Stars in their Courses) as a means of Order in the Universe:



verse: Hence it is call'd *God's Ordinance*, in which Word there is a special Emphasis (it is *Toler's* observation), they are not of God as *War* and *Famine* are said to be of his Appointment, but they are more especially ordained by Command and Promise: 2. The Authority of Rulers is derivative too in *designations Personae*: Thus he appointed *Saul*, found out *David*, and choos'd *Solomon*, &c. Yea in unjust Usurpations, though the Manner of attaining and managing be not a *Deo approbante*, having not the Allowance of his preceptive Will: Yet they are a *Deo permittente*, and according to his Will of Purpose: The Powers that are, Rom. 13. (which points at *Nero*, for the Abstract cannot consist without the Concrete), are ordain'd of God. Nature teacheth all Creatures a thankful Respect to them from whom they had their Being; the Rivers pay a constant Tribute to the Sea, whence they all come, much more then should Magistrates own that God that gave them as well their Natural Beings (for they are the Work of his Hands as Men), as also their Political Beings, for they are the Children of the most high as Magistrates, such a tributary was *David*, 2 Sam. 7. v. 18, to 22.

A Third argument that shews that Kings and Rulers ought to be Christ's Homagers is, That as their Power is borrow'd, so also it is ad *Placitum* (not absolute and independent), and that two ways. 1. In regard of their Rules, Laws, and Limits, which God hath fix'd for their direction, he is the supreme Lawgiver, and they must take the Law from his Mouth, in the Essentials of Piety and Justice: He hath given them positive Commands, which they are not to Transgress; In Circumstantial, and particular Emergencies, which although he hath left undetermin'd, yet even there he hath given general Rules.

of Order, Decency, Edification, and *Salus Populi* to walk by in their determinations of Things; *ad hoc & nunc*: 2. They are dependent on his Pleasure for the Continuation of the Power in their Persons, *he taketh down one, and setteth up another*; he can cut off the Spirit of Princes, *Psal. 76. v. 12.* and can raise up the poor out of the mire, and the needy from the dunghil to set him with Princes, *Psal. 113. v. 7, 8.* Pope Celestin crown'd the Emperour Henry with his Feet, and spurn'd off the Crown again, as an Emblematical boast of his Power, of making and unmaking King's; but though this was too much Arrogancy for Man, yet it is one of the *Jura Regalia* of the King of Heaven.

Fourthly, King's and Ruler's owe Homage to Christ, because as their Authority depends on him, so it is also Ministerial in subordination to God's Ends and Designs; the Magistrate is *Διὰ Χριστόν* *Quia Rom. 13. 4.* the Minister of God, God's Agent and Servant, his *Esse* as a Magistrate is *alterius esse*, a Servant entrusted by his Lord, may have many encouraging Privileges and Advantages for himself, yet the great End of his Employment and Advancement, is his Masters service and profit; the Honour and Power of Ruler's are not terminated, neither wholly, nor chiefly upon their own Persons, as if God design'd only the gratifying of some few Men above the common Rank of Mankind, giving these Authorities for their Person's sakes, only to make them Great: No! His main End is, the Service and Fruit that is expected from them both to God and Man; and the Dignity is affix'd to the Person, as an encouragement to, and a necessary Means of doing that Service: They are but God's creatures and substitutes, for affecting his Will in the Government of his Church in the

the World; to them therefore I may apply that of the Apostle, *Ye are not your own*, your Places and Offices are not given, but with Reference to your Service; then give Homage to your Master whose you are, and for whose Ends you are employ'd; he is an unworthy Servant that grows Proud and Insolent by his Master's bounty, and yet 'tis a common Fault, as appears by the Prophet Jeremy, Chap. II. v. 31. *When God had been no barren Wilderneck to them, but had given showers of blessings, they could wax wanton, and say, we are Lords, we will come no more unto thee.*

*Fifthly*, That Magistrates owe Homage to God, appears in that this *Depositum* is given them in reference to an Account; and surely Homage is due, where Accounts are unavoidable: *Give an Account of thy Stewardship*, will be a terrible Voice to those Servants, who (upon a conceit of the Lord's delay) instead of keeping the House in Order, have become the Master's of Mis-rule, and have eaten and drunk with the Drunken: The Lord of that Servant will make him know that he hath not given to God, the things that are God's, whatever pretence he might make of giving to Caesar the things that are Caesar's.

*Sixthly*, Sometimes Personal Obligations from God calls for Homage, as of this Nature are the Personal Qualifications of some for such an Employment, and of this Nature too is the very Means and Manner of Advancement in some others; when God by a strong Hand, and (as it were) from the Dead sets them upon the Throne. *Who am I saith David, 2 Sam. 7. 18. and what is my House that thou hast brought me hitherto?* A Spirit of Magistracy may be an Obligation upon others, as it was in Saul, who had another Spirit given upon his assuming of the Magistracy; so their Success and Usefulness

ness may oblige others, when they hold up the Pillars of a shaking Land as *David* did; and others again may be induc'd by the Eminency of their Service, as when they lay the Foundation of the Lord's House, and also bring out the Head-stone with shouting, as *Joshua* and *Zerubbable*; or when they are Instruments of some signal Deliverance, as *Gideon*, *Jephtha*, &c. or become a Means to Reform the People (over whom they are constituted) from their Wickednesses as *Josiah* did.

Thus much for Explication of the Magistrates, *Duty*, we are now to take Notice of the Second Thing that offer'd it self to our Consideration from the Doctrine, and that is, the *Duty* incumbent upon Magistrates, which is, to Advance the Kingdom of Christ.

The *Reasons* why Magistrates are thus bound to Advance Christ's Kingdom are these;

*First*, It is God's Design all along to Advance the Kingdom of Christ, and to this End, 1. He hath given all Power into his Hand, *Matth. 28. 18. All Power is given unto me in heaven and in earth: John 13. 3. Jesus knowing, that the Father had given all things into his Hands, &c.* God hath then committed all Judgment and Authority to Christ to execute it, *John 5. 22. The Father judgeth no Man, but hath committed all Judgment unto the Son, and v. 27. He hath given him Authority to execute Judgment also, because he is the Son of Man, and for this end Christ both died and rose again, and revived, that he might be Lord both of the Dead and Living, Rom. 14. 9.* 2. Upon this Account also God hath promis'd to enlarge Christ's Territories, in the Hearts of a willing People in the Day of his Power, even to the Heathen.



Heathen and uttermost Parts of the Earth, that all People and Nations should Serve him, *Dan. 7. 14. 3.* Hence also he hath commanded all to Submit to him, he hath also a Name above every Name, *Phillip. 2. 9.* God also hath highly exalted him, and given him a Name which is above every Name. *v. 10.* That at the Name of Jesus every Knee should bow: That is, that all should express their reverent Submission and Obedience to him; bowing of the Knee (being a Gesture of Respect) is put for all Acts of inward and outward Obedience: They that interpret it of the Gesture of bowing at the naming of the word *Jesus*, do not only affix that to the Name, which is intended to the Person (for otherwise they should bow at the Name *Christ*, *Immanuel*, &c.) but also level the Place to a far lower Sense, and would put much less Honour on *Christ*, than the Apostle intended. 4. For this End also (*viz.* the Advancement of the Kingdom of *Christ*), God hath ordain'd Magistracy, designing it for an especial Means of advancing *Christ's* Kingdom, and therefore it is the Magistrates Duty to concur and comply with this grand Design of God, in reference to the Advancement of the Kingdom of *Christ*. Which,

Secondly, If Magistrates do not, they neglect the main Work and Business of their Places; for although it be question'd whose Vicegerents they are, whether God's as Creatour, or *Christ's* as Mediatour, and though the extent of the Magistrates Power in Ecclesiastical Matters be disputed, while *Erastus* would give all to them, and *Donatus* take all from them; yet I say, however most Sober Men agree, that the great End of Magistracy is the Advancement of *Christ's* Kingdom: even as it is the End of Ministry: And therefore *Διέξον* (which is a general Name is attributed to both, *Rom. 13. 4.* *Οὗτος ὁ Διέξων*

151. *Ec.* having relation to *Quoia* in the precedent Verse; so *Immoniti Regibus* is a Title of Magistracy; True! Though Ministers and Magistrates have the same End, yet they differ in the Way of Prosecution; the Magistrates cannot *elicere alius Ecclesiasticos* (as Preach the Word, Administer the Sacraments, &c.) for that cost *Saul* the loss of his Kingdom, and *Uzziah* a Leprosy; but yet he may *Imperare & coercere*, and therefore that Good for which he is a Minister, is not only *Natural* for the Preservation of Life, *Civil* for the Preservation of Estate, *Moral* to keep off Exorbitances in Life and Manners; but also *Spiritual* for the Advancement of Religion (as *Parent*'s well observes): And indeed this is one of the Ends of our Prayers for you, that you in your Stations may be serviceable in promoting Religion; for so you have it, *1 Tim. x.* where Prayers and Intercessions are injoin'd for *King's and all that are in Authority*, that we may lead a quiet and peaceable Life in all Godliness and Honesty; and consequently you come short of the End of your Office, if you omit to take care for the Church of Christ; if you neglect this, you are but empty Vines, Vessels wherein is no Pleasure, sounding Brass and tinkling Cymbals.

Thirdly, Your refusal of this Care, is opposition and enmity against Christ, there is no neutrality between Christ and the Devil, betwixt Religion and Irreligion; Men in this Case must either be Friends or Enemies, Ad for him or against him, for where the Duty is necessary (as it is here) the wilful neglect is Rebellion: In this Case that Proverb is True, *Matth. 12. 30. He that is not with me is against me.* Not to be against Christ as a Teacher asserting Truth is to be for him: *Mark 9. 40. He that is not against us, is on our part.* Not to be for him as a King warring against Satan's Kingdom, is to be against him.

Fourthly,



*Fourthly*, Consider that if you be slow in promoting Christ's Cause, you contract the Guilt of other Men's Sins, and that two Ways; 1. *Non prohibendo*, for, *Qui non prohibet cum potest jubet*: And 2. You do it *Exemplo*, for if Magistrates be Supine and Careless, People will easily see it, and think their Example a warrantable Pattern for Imitation: *Jerusalem* and *Samaritæ* were Royal Cities (where were the Thrones for Judgment) hence they were the *Fountains of Iniquity* to the Land, and the Sins of the Land charged upon them, *Micah. 1. 5. What is the transgression of Jacob? Is it not Samaria? And what are the high places of Judah? Are they not Jerusalem?*

*Fifthly*, If Magistrates advance not the Throne of Christ, they commonly prove Furious against it, and Plagues of God's People; if this proceed from a careless blockish Temper, then Judgment of it self will degenerate into Gall, and the *Fruit of Righteousness* into Hemlock, Justice like Water, purifies it self by Motion, when it runs down like a stream; if it be a standing Water it Corrupts, and *Corruptio optimorum pessima*. If this neglect proceed from Enmity to Christ, then seeing they have the greatest Advantages in their Hands to do Evil, they may establish Wickedness by a Law: They can push with the horn, and tread down the Pasture with their feet, *Ezek. 34. 18. When the wicked beareth rule the People mourn*, *Prov. 29. 2. Or*, if it proceed from Apostacy, then the revoliers are profound to make slaughter, *Hos. 5. 2. And this happens not so much from the Churlish and Cruel Dispositions of Men, as from God's giving them up judicially to Rage against his Ways, either as a Scourge to his People, or in order to their own Ruin: Hence 'tis noted, that the cruellest Persecutions were set on foot by Emperours sometimes of the best Parts and most civil Dispositions, as Antoninus Philosophus, Trajan, Severus, Decius, &c. Magistrates are for the most Part like the Prophet's Figs, either*  
very

very good, or very bad, they are the Heads of the People, and all Diseases in the Head are Dangerous: So when the Leprosy appear'd in the Head deeper than the Skin, the party was pronounc'd utterly unclean.

*Sixthly*, If Christian Magistrates do not Advance the Kingdom of Christ, what do they more than Heathen Magistrates? Christ will have his Subjects to outstrip the Heathen, as you may perceive by his arguing, *Matth. 5. Do not even the Publicans so?* Heathens have made Good Laws for Moral Honesty, and have been just in the Execution of them, as among the *Athenians* *Solon*, the *Lacedaemonians* *Lycurgus*. There were many Good Laws among the *Romans*, but of the *Lacedaemonian* Laws *Erasmus* gives you this Account; *Dixeris* says he, speaking of their Laws, *Christianos, si pro Lycurgo Christum nacti fuissent Legislatorum*. Nay you find farther, that even among the Heathens, the *Decij* and the *Curtij*, &c. have devoted themselves to Death for the Publick.

A *Seventh* Reason why Magistrates should set themselves to Advance Christ's Kingdom is, because People are denominated Good or Bad, from the goodness or badness of their Ruler's; for 1. The more noble Part gives the Denomination, a heap of Wheat and Chaff is call'd a heap of Wheat: And 2. it influenceth the rest; I speak of external Goodness of Profession chiefly; though as a Means it may be extended to internal: If *Jerobaam* be wicked, the Ten Tribes are so: And to this purpose you have the Prophet *Isaiah* telling you, *Isa. 21. 26.* That a Restauration of Good Ruler's (for it speaks of the Qualifications not the *Species* of Ruler's *v. 23.*) makes a City of Righteousness.

I have now done with the Explanation of the *Docrine*, my next Work is to apply it. And,

Here I must first address my self to the Reverend Judges, and the Magistrates of this County, and because the time will  
not

not allow me to speak to you severally; I shall direct my Advice to you all at once, that as God hath lifted up your Heads above your Brethren, so you would study to Advance his Honour and Kingdom: *Kiss the Son*: Give me leave in compassion to your Souls, and in discharge of my Duty (for surely I am not call'd either by God or Man to Complement with you) to be plain with you in a few Directions: And surely if you were in my stead, and heard God speaking to you, *Son of Man tell the House of Israel their Sin, else their Blood will I require at thine Hand, lift up thy Voice like a Trumpet, spare not*: If this were your Case, you would judge a Necessity is laid upon me to speak plainly, and upon you to receive the Word with meekness.

*First then*, Submit to Christ's Scepter as Christians and Men; *Serve the Lord with fear*: How can it be expected that you will to any purpose submit to Christ as Magistrates for the Good of others, if you do not submit to him as Christians for the Good of your own Souls? In the Ceremonial Law the Snuffers were of pure Gold, to shew the Necessity of Holiness in them that are to be Censurers and Correctors of others: Your Stile and Titles shew as much; you are call'd God's, and should you be ungodly, you would make Men think, that you are such God's as the Witch of Endor saw rising out of the Earth, which indeed were Devils: If you live in Rebellion against the King of Heaven, you dishonour your great Master, stain your Commission, and disable your Selves from punishing others. For how unseemly would it be for Vice to correct Sin? And if Vice would be so officious, yet *how will you pluck the Mote out of your Brothers Eye, while a Beam is in your own*? And besides it would give the People just reason to Lament over you with that of the Prophet, *Our Silver is become dross*, &c. If you shall ask me now what I call Holiness? Answer, 1. Humility, Conscientious walking with God, Self-denial, Prayer, hearing the

Word

Word, Self-examination, Family-worship, &c. are undoubted Works of Piety. 2. The Works of the Flesh are manifest, Swearing, Drunkenness, Uncleanliness, Pride, Hatred, Sabbath breaking, &c. are certainly not Holiness. 3. To live carelessly (though in the Practice of external Duties) after the rate of most Men, without Conviction of Sin, Repentance, Inward Communion with God, Love, Joy, and delight in his Ways; not striving against little Sins, nor watching against vain Thoughts: This is in no other Sense holiness before God, but as a dead Carcase is call'd a Man. 4. To think any Service enough for God, secretly to loath and hate the Strictness of God's Ways, &c. will shew that you are not acceptable Servants to Christ who hath requir'd all these things of you: Can you deny, but that these are the Plain Commands of God? Or, will any Man say that Great Men are not bound to these things? Be not deceived, *God is not to be mocked*, Gal. 6. 7.

If you'll say, That Men that pretend to these things are but proud Hypocrites: I answer, I will ask no stronger Conviction against you, than what may be drawn from hence. The Objection shews, and grants the Necessity and the Truth of the Thing I plead for: If others are Hypocrites, where is the Fault? Not in doing these Things, for they are expressly commanded; but in doing them no better, first then come up to these Things that others do, and then go beyond them in sincerity of Performance. I pray Scorn not these Truths, the Great Judge is at the Door.

My Second advice to you is, that you oppose not Christ's Kingdom. Now this may be done two Ways. 1. By obstructing his Designs in the Means he appoints to propagate it; the preaching of the Word is his Scepter, his Sword, his Chariot of Salvation, the Word of the Kingdom, &c. it is opposed too by discountenancing the Work of his Kingdom, the Practice of his Laws, these are the King's high Way, cal-



ed the Royal Law by the Apostle James. Now Christ's Design is obstructed: 1. When Men call for Darkness and puts out the Light. 2. When they bind heavy Burthens and lay them upon the Shoulders of the Ministers. 3. When they forbid them the plain and conscientious Exercise of their Duty, saying, *Prophecy to us smooth things*. 4. When they take the advantage of their conscientious Dissatisfactions, to stop the Course of their Ministry, *laying a Snare on Mizpah, and spreading a Net on Tabor*. If you should do thus, The Lord grant he take you not at your Words. See how he threatens this Opposition, *Hos. 5. 1. Hear ye this O Priests, and hearken ye house of Israel! And give ye ear O house of the King, for Judgment is toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor, &c.* And in *Ha. 30. 10, 13. They say to the Seers, See not, and to the Prophets, Prophecy not, &c. Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.* Consider also how suitable the Punishment is to such a Sin, *Hos. 9. 7, 8. They had laid Snares for the Lord's Prophets, and he punisheth this iniquity by giving them Prophets that should be Snares to them: The days of Visitation and Repentance are come, Israel shall know it even by this, He will give them Fools for their Prophets, and Madmen for their Teachers.* --- It follows, *the Watchman of Ephraim was with my God*; that is, as some expound it, they never let him alone till he dy'd, and then he had rest; or as others think, he was with God in earnest Prayers and Groanings: They put him to complain, Well! How doth God avenge himself? Even thus: *They shall have Prophets that shall be a Snare of a Fowder in all their Ways, to blind and delude them, till they bring on God's hatred and Judgment upon them all.* So also *Mic. 2. 11. He that will Prophecy of Wine and strong Drink, he shall even be the Prophet of this People.* Again, The Work of Christ's Kingdom is discountenanced,

tenanced, when God's People are abus'd, revil'd, scorn'd, and hated for Holiness, for Praying, Hearing, &c. or when they are restrain'd from, or interrupted in the Exercise of Religion, if you do thus, they will cry to their God, or (to speak in the Language of Children) they will go tell their Father, and when he examines the Matter, you will be found fighters against God, and he will undoubtedly deliver them out of your Hand. He hath assured us of it, Psal. 12. 5. *For the oppression of the Poor, for the sighing of the Nedy, now will I arise saith the Lord, I will see him in safety from him that puffeth at him.* Take heed therefore what you do, and give not any Occasion for Men to read that of Rom. 13. 3. backward, saying, *Ruler's are not a terror to evil works, but to the good.*

Thirdly, Set yourselves strenuously against the Works and Kingdom of the Devil; you have good Laws, which are as Banks against the Floods of Ungodliness, look well to the Execution of them: Wickedness is Fruitful; it needs no planting nor watering, it grows like Hemlock in the Furrows of the Field; all that the Devil will ask of you is but to let him alone; all that wicked Men long for is, that the Yoke may be taken off, that they may go to Hell without controul: See how the Land breaks forth Impieties, like the Frogs of Egypt make the Land to stink; Judge of the Nation by this one County, in this little time of *Solstitium*, in the Change of Justices, Wickedness that was under restraint (for Sin is cowardly) is now become a staring, daring Cockatrice: What Sabbath Breakings, and Drunkenness have we had of late? I impute not this to any in Authority, look but into the Tempers of debauch'd Wretches, and you'll find that their hopes of Licentiousness, is the ground of their Love to any Change of Government, Civil or Ecclesiastical, and the fear of Restraint, the ground of their Dislike: When the King came in, then  
some



some rejoyc'd that now they might Drink and Swear\* without the fear of the Stocks; some of you that hear me know the Truth of this; but when he publish'd his seasonable Declaration against Debauchery, then as much as they were for the King before, they could speak against him, as being a *Puritan* and *Presbyterian*: These have been the Words of some; and indeed what better can you expect from those that know no other joy but Drunkenness and Excess? That can delight in no Thank-offering, but such as is fit to be given to some drunken God, that can make no better use of the King's Name, but such as a Farrier makes of his Drenching-horn, to force Drink down their Throats, beyond the Measure and Desires of their own Stomachs? Rise up then in the Strength and Might of the Lord against these Impieties: Break the Jaws and Teeth of Wickedness, spare none of *Amalek*, great nor small; if you do (however privately it may be) *the bleating of the Sheep, and lowing of the Oxen* will discover you to be no Friends to Christ's Kingdom.

*Fourthly*, Make not your Power subservient to your Passions and Desires of Revenge, this is not to do Christ's Work, but to serve your own Turn of him: Remember not former Provocations, and when you come to Punish any that formerly have Offended you, put no more into the Scale of Justice, then the present Crime requires, this is a seasonable Advice, though hard and difficult to Flesh and Blood, ----- *Maree alia mente repostum*, &c. to this Purpose I might apply a Story which we have of *Themistocles*, who coming into a School, asked what Art they profess'd? They told him the Art of Memory; He reply'd, that the Art of Memory was but an unprofitable Art, and that he had rather learn the Art of Forgetfulness: To forget Things that might provoke our Fury and Passion, is certainly a Divine Art, and the best way to attain it, in reference to

what I now put you in mind of, is not only to have the Act of Indemnity and Oblivion *ad unquam*, if I may so speak, but to learn it by Heart: Let not Law and publick Justice be made a Pretence for secret Grudges and private Revenge; for this is what the *Psalmist* calls, *Psal. 58. 2. To weigh out the violence of your hands*; let not Men say of you, as *Theodorus Gadareus*, Nero's Tutor said of him, *Πῶδ' ἀμὰν περὶ σφαμῶν* that you are Dirt kneaded with Blood: Will not the wrong'd cry out, *the best of them is as a bryar, the most upright is sharper than a thorn hedge*, *Mic. 7. 4.* Read *Psal. 94. 20. Shall the throne of Iniquity have fellowship with thee which frameth mischief by a law*: See what the Prophet threatens in this Case, *Isa. 10. 1. Wo unto them that decree unrighteous decrees, and that write grievousness which they have prescribed, to turn aside the needy from Judgment, &c.*

Fifthly, In your Administrations of Justice, let there be a decorum and suitableness both to the Cause and to the Person: 1. to the Person, let Justice run with an even Current, without partiality or respect of Persons: It was an old Complaint,

*Dat veniam corvis, &c.* —

and an Ancient Similie wherein Laws were compar'd to Cobwebs, which take the little Flies, but not the Hornets: *Leo's* impartiality, even to the disowning of nearest Relations when God requir'd it, *Deut. 33. 9.* is your Pattern: 2. Let there be a suitableness to the Cause, as that varieth, so must you let out severity or clemency, activity or moderation. To Punish smaller Transgressions with the same Scorpions that you would Punish greater withal, can never be justifi'd by such a Heterodox Paradox as that of *Cicero*, *bona ta aequalitudo*, all Sins are equal: To have Life and Activity about the Mint and Anise, wholly

wholly neglecting the *greater Things of the Law*, is reproved by the Mouth of Christ himself; as Justice must be your Robe and Diadem, so that Robe though wrought of divers Colours, must carry an equal suitableness of Embroidery, and not like a Beggar's Cloak (pardon the Comparison) one Piece good Cloth and another Course: The Scales of Justice must not have a false Ballance, or a Bag of deceitful Weights.

*Sixthly*, Let Christ be the *Alpha* and *Omega* of all your Employments, carry him along with you in your Heart, set him before your Eyes, make him your Pattern, consult with him as your Oracle and Lawgiver, let him be the Loadstone to your Souls to draw them to him, for the Ends of his Glory; truly you'll have little Comfort in any thing you do, if you as *Augustin* said of *Tully's* Works, find not the Name of Christ in it, *for of him, and to him, and thro' him are all things.*

I have done with my Directions, I should now press this upon you, but I shall use no other Motive, than that of the Text, you must do this upon Pain of his Displeasure, *Kiss the Son least he be angry*. After a few days are pass'd over your Head, you must give up your Account to him, who is the Righteous Judge, who will not be afraid of your Looks, nor regard your Persons more then the Meanest, but will render to you according to your ways and doings: If you be Guilty, you will tremble a Thousand-fold more before his Throne, then the Guilty Criminals shall tremble before yours this Day; if it be found, that while you were in the Throne you oppress'd his Kingdom, he will then make you his Footstool, and then Ten thousand times Wo to you, you had better never have known your Honours and Exaltations; you will then find that any Trouble or Molestation caus'd by you on the Innocent or Pious, shall be heavier

vier on you that inflicted it, than for those that suffer'd by you: When they shall be comforted, and you tormented, *Sol Justitie qui quondam erat in signo leonis, nunc in signo virginis, tunc erit in signo libe,* as *Alissabritius* hath it. His meaning is, that God will weigh you in a strict Ballance, and he can easily do it if he be angry never so little, by the Breath of his Mouth they Perish, as easily as a Bear can tear the Carle of a Man's Heart, *Hos. 13. 8. O that you would consider this, and be instructed ye Judges of the earth; take Advice in time, advance the Honour of Christ, and of his Ways in your selves and others, and then he will Crown you with Glory and Immortality, for blessed are all they that put their trust in him.*

Before I dismiss you, I shall speak a word or two to the People.

You have heard how Plain I have been with the Magistrates, and I know People love to hear them so dealt withal, and yet the Lord knows I have not done it to make you Sport: Their Ingenuity and Religion will make them take it well: Will you take it as well if I use the same boldness of Speech to you? I have not time to press much upon you, I shall only charge you with these *Four* Things.

*First*, Do you also kiss the Son. If Magistrates must do so, much more you, and this is one Reason why Magistrates are only mention'd in the Exhortation of the *Psalms*, if their Greatness cannot excuse them, what can you plead for an exemption from this Duty? Do not then oppose Christ's Kingdom, by your own Disobedience and Contempt of his Commands, break off your Sins by Repentance, be at last ashamed of Swearing, Drunkenness, Uncleaness, Sabbath-breaking, &c. neither do you Reproach others for taking more Care of their Souls, than you are willing to take of your own: Make Conscience of Family-worship, attend on Preaching, examine the Condition of your Hearts, and



and be Examples of Piety to others: For this purpose I shall mention two Incouragements to you; 1. Thus will Christ be a hiding Place and Sanctuary for you, and your Avenger: If Magistrates should become as *evening Wolves*, yet God would awake for you; it is the Conclusion of *Psalms 58*, which was penn'd for a Support against wicked Ruler's, that God would so visibly stand up for his People, that a Man should say, *Verily there is a reward for the righteous, verily he is a God that judgeth in the earth.* And *Luke 18. 8.* *Shall not God avenge his own elect, that cry night and day, I tell you he will avenge them speedily.* 2. A second Encouragement is, that thus may God make your Ruler's Good, and give them as a Blessing; the Reason why *Saul* was such an Oppressive Ruler, was from the Sin's of the People, that provoked God to give them a King in his Wrath: The Reason of *David's* miscarriage in numbring the People, was the People's Sin that provoked God in Anger to *Israel* to permit his Fall, *2. Sam. 24. 1.* *1. Chron. 21. 1.* In the Body Natural, the distillations from the Head upon the Stomach, are usually from the Stomach first, which afflicts the Head before the Head trouble it; so in the Body Politick, our Sin's provoke God to leave our Ruler's to Temptation.

Secondly, Let me charge you, That if Magistrates are so much intrusted with Christ's Kingdom, you neglect not to Pray for them, you have very great Reasons to induce you to it, and the Apostle *Paul 1 Tim. 2.* gives these three Reasons, that should stir you up to this Duty even to wicked Ruler's; 1. Our own Benefit, Encouragement, and Protection in the Ways of Religion, v. 2. *That we may lead a quiet and peaceable life, in all godliness and honesty.* 2. A second Reason for it is, the Acceptance of it to God, v. 3. *This is good and acceptable in the sight of God our Saviour.* And 3. He endeavours to perswade Men to this Duty, from the possibility





